

7: Shklovsky --33-34 T-3

(1891-92) 1916

Yakut

116, 152, 576, 609

"On these days [RCH:in Sredne Kolymsk] we were [34] subjected to constant annoyance. The Yakuts are very inquisitive. and each newcomer considered it his duty to come and gaze upon 'the people from afar,' and for long afterwards in his distant home he will relate to his clan all about our books, our 'stone' eyes, our 'dog-like,' bearded faces, and other marvellous things, eliciting from his hearers cries of great astonishment and incredulity. Added to the inconvenience of this doubtful popularity, the task of receiving in one day ten or twelve of these Yakut visitors was not a slight matter. For each one we had to climb on the roof and open the chimney, which was closed to keep out mosquitoes; next to light the fire and boil the kettle, for the Yakut will not go until he has had some tea. Fortunately, it is not necessary to entertain the guest beyond giving him tea, frozen clotted cream and milk; he will finish it all, rise, cross himself and bow, saying 'Thank you,' and the visit ends."

"You arrive at a Yakut camp or yurta. The host comes tottering out to meet you in his costume of hairless reindeer-skin (it is summer), black with smoke and dirt, cap in hand, and his lank hair hanging down his shoulders, bowing and saluting in mixed Yakut-Russian: 'Daróva, daróva!' (Hail, hail!), or in classical Yakut: 'Kapsä dagor!' [Tell (news), friend]. You answer: 'Daróva, daróva!' If you want to show off in genuine Yakut, you reply: 'Kapsëka täktahokk!' (Nothing to tell!); while if you wish to be polite, you ask: 'Kaita ölleroget?' (How do you dwell?). The Yakut replies: 'Oshugoi du öllerobytt!' (We dwell well), asking you to step into his hut, where you squat down on your heels to the right of the fireplace."

10: Bush--162 T-3

(1865-67) 1871

Yakut

116, 177, 576, 272

"According to Russian custom, the samovar was immediately produced, and excellent hot tea served, but our hosts refused to partake until we had finished, notwithstanding oft-repeated requests on our part that they should do so."

116, 231, 361, 576, 825

" They have only lately begun to breed dogs. They regard the dog as an unclean animal, and as having no kut (soul); they are harsh to their dogs; it is a gross offence against good manners to introduce a dog into a Yakut's house 'because of the evil spirits that sit on its tail'. Their habit of horse-breeding led to them setting the yurtas at a considerable distance from one another, because it was necessary to have plenty of pasturage for their big herds; if they had exhausted the pasturage near home, it would have been necessary to send the horses a long way, which would have meant risk from the negligence or dishonesty of the keepers."